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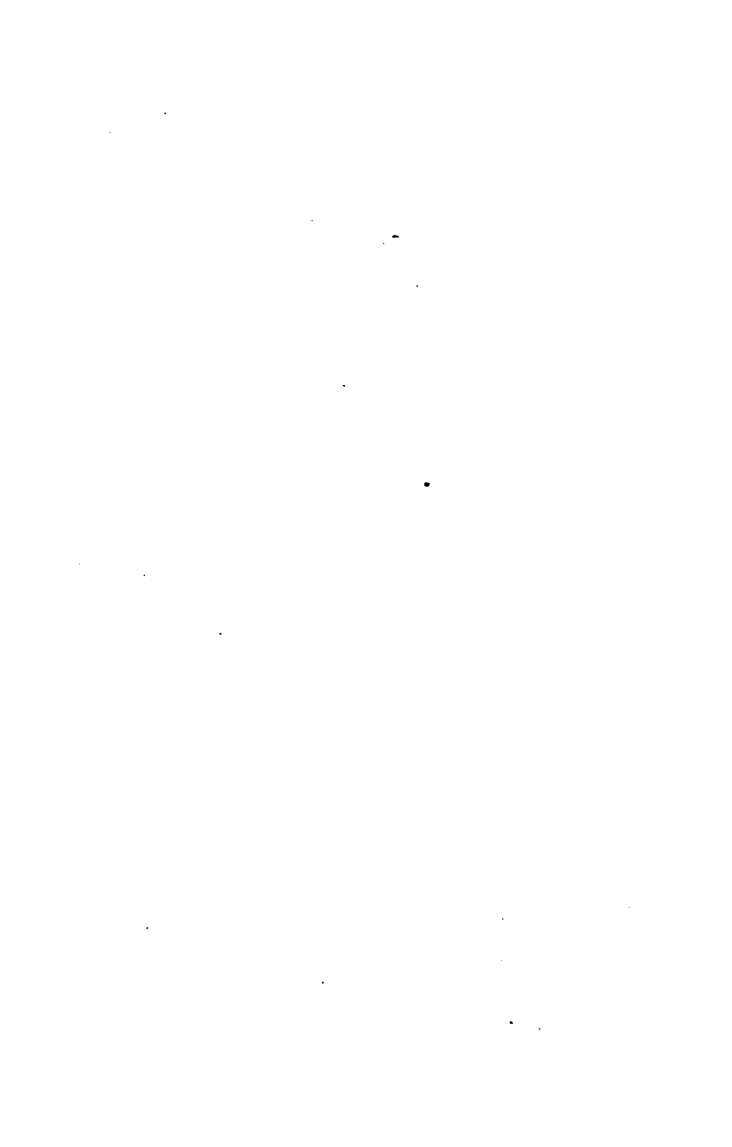
Scripture Light
On Popish Darkness.



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PREFACE.

POPERY and the BIBLE cannot exist together. The sacred volume is a bold witness against its creed and its practices. Hence it is driven out of Catholic countries, and pope after pope issues his bulls against it. The Bereans are commended that they searched the Scriptures for themselves, but the Papists condemn the Protestants that they allow of their existence. Christ says, "Search the Scriptures:" the pope says, "Shut them up." But if in spite of all their vigilance and rage the priests cannot stop their circulation, they then have recourse to the most cunning subterfuges. They obliterate, they interpolate, they mistranslate, and they falsely interpret; and, to make the people the slaves of the pope, they impress it on the minds of the credulous that his decrees and interpretations are infallible: but if they will not believe

they charitably consign them to the destiny of obstinate heretics, and brand them with the mark of everlasting damnation!

The object of these pages is to point out those passages of the infallible word of God which completely destroy the foundations of Popery, and to give the unsophisticated construction to many which are grossly perverted by the Roman Catholics. Through the blessing of God, perhaps even some of the deluded church may be led to think and inquire for themselves, and, under the Spirit's guidance, become led into all truth. But should this not be the case, some feeble souls may be prevented from falling into the strong delusion; and at this serious crisis Protestants will be better armed to meet their subtle adversaries: and a better weapon they cannot use than "the sword of the Spirit, which is THE WORD OF GOD."

CAMBERWELL,
January, 1851.



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NOTE.

The passages in *Italics* at the head of each section are those on which the Papists usually ground their doctrines and practices; but many have no other plea to be urged than the decree of the Church, and the blind guidance of Tradition.

The Man of Sin.

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”—2 THESS. ii. 3—12.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience scared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”—1 TIM. iv. 1—3.

THE Papists, in their annotations on the Rhenish New Testament, interpret this apostasy to be the falling away of the Protestants from the Church of Rome; but it does not appear that there was any church at Rome from which there could be a falling away when these epistles were written. Besides, the blasphemous ambition here described has been exactly verified in the high-sounding and profane expressions and claims of the pope. None of the marks here presented to us are to be seen on Protestantism; but how conspicuously are they stamped on Popery!

Taking the Scripture for his guide—the Scripture only—there the Protestant finds no pope to be honoured and exalted, and he sets up none. There is no other church in the world but Rome whose head receives such wicked titles as “Our Lord God,” which is given to the pope, and who claims the authority of “another God upon earth.” There is no other which so arrogantly

assumes the rights which belong to God's word only. What is the language of the popish doctors? "The Church is of greater antiquity than the Scripture; nor is the Scripture authentic but by the authority of the Church."* "All the authority which the Scripture now has, depends on the authority of the Church."† Another roundly tells us, "*Quod Scripturæ tantum valerent quantum Æsopi fabulæ, nisi accederet ecclesiæ testimonium:*" "The Scripture would signify no more with them than Æsop's fables, did not the Church add its testimony thereto."‡ Not God's word, as he has given it to us, but as the Romish Church has given it to us, mutilated to suit their purposes, is to be received by the people, and no one must dare, on any pretence, to reject it; for whosoever will not receive it is subject to the sentence, *Anathema sit*—"Let him be accursed!" "Who can forgive sins but God only?" But the pope and his priests claim the power of absolution. But here we must stop. The claim of infallibility, the power of releasing souls from purgatory, the granting of indulgences, giving a license to sin, canonizing saints at pleasure, and many other wicked claims of the pope and his emissaries, must pass under some further notice.

* Eckius. † Pighius. ‡ B. Bennett.

“*Lying wonders.*” Where else but in Popery do we see a practical comment on “the man of sin, whose coming is after the working of Satan, with all power and signs and lying wonders?” Even in this country these “lying wonders” have unhappily prevailed; as in the example of Thomas-à-Becket’s tomb, which was visited by crowds of pilgrims, as his sainted relics were reputed to work miracles. But Spain and Italy have been the storehouses of lying wonders, and have been crowded, for sinister and ghostly purposes, with the most ridiculous relics, and abounded with as ridiculous traditions and tales. The *Santa Casa*, or Holy House of Loretto, is notorious. The legend pretended that the Virgin Mary resided in it at Nazareth, and that it was carried by angels through the air to the place where it has been so celebrated, and brought so much gain to the popish ecclesiastics. What church but Rome has spoken so many lies in hypocrisy? Her images could speak, bells could ring alone; images could come down and light their own candles, they could turn their eyes, move their hands, open their mouths, heal the sick, raise the dead! These are not relations confined to former days; recent impositions have been the subjects of boast and detection; and, under the influence of strong delusion, men of rank and

education have become the most credulous dupes of the priests.

“Forbidding to marry.” Every one knows that every priest of Rome is nominally a celibate. But every monastery that has been unlocked has exposed the foulest iniquities. The monks, under the pretence of separation from the world, have been able to cloak their crimes until some violent convulsion in society has thrown open the prison doors, and exposed a system of iniquity too vile to be described. The pretended sacred asylums have been worse than the worst houses of infamy; and every abbot, with his underlings, has had his seraglio. “Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.” This the Protestant believes, but the popish priest practically denies.

“Commanding to abstain from meats, which God hath created to be received with thanksgiving.” This is not a trait of Protestantism, but decidedly so of Popery; and it is, like other popish abuses, turned to pecuniary advantage, because, in the popish faith, “money commands all things.” Some never eat flesh, and some only on certain days. The deluded victims of Popery are many of them so subject to their priests, and fearful of the consequences of eating when and what the

Church has forbidden, that we have known that when meat has been taken by mistake on a fast day they have resorted to an emetic, to save them from the consequences of the sin! Scripture is decidedly opposed to this shameful imposition on the conscience, and tells us "that every creature of God is good, and nothing to be refused, if it be received with thanksgiving." These are some of the leading features of "the man of sin," which we can only merely sketch; but they reflect the image of the pope "as face answereth to face in a glass."

Before concluding this outline of the grand apostasy, it may be necessary to say, in a few words, what gave rise to the description. The apostle had been speaking of the coming of the day of the Lord; and, from some expressions, the Thessalonian Christians hastily concluded it was near at hand. This the apostle corrected; and informed them that a great apostasy would first arise in the church, and distinctly marked out its features. From this circumstance we have an unerring description of the Papacy; and in no case could Scripture light be more strongly opposed to popish darkness. All that Popery practices is here condemned; let us therefore have no fellowship with the unfruitful works of darkness, but rather reprove them. "To the

law and to the testimony, if they speak not according to this word, it is because there is no light in them." Hence the Papist shuns Scripture light: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God," John iii. 20, 21.

The Holy Scriptures.

INTRODUCTORY SECTION.

“Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”—JOHN v. 39.

“Do ye not therefore err, because ye know not the Scriptures?”—MARK xii. 24.

“From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”—2 TIM. iii. 15.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”—2 TIM. iii. 16, 17.

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place:—knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”—2 PET. i. 19—21.

THESE are not disputed passages, but they are *daringly* contradicted and rejected by the papal

ecclesiastics, with the pope at their head. The Scriptures would so expose the iniquitous claims and features of the Romish Church, that, if they had free circulation, reformation would succeed reformation in every country in which they were circulated. Light will chase away darkness, and Protestant truth must triumph over Papal falsehood. Hence in Portugal, Spain, and Italy, where the pope's power is paramount in his church, he and his priests are ever on the watch to keep out or expel the holy Scriptures. Take their plain meaning, and away go all the claims of infallibility, all the false doctrines, all the mummeries, superstitions, and idolatries of the iniquitous church. Not a passage will sustain them. The *ipse dixit* of the pope, the traditions of the church, are all their support—props that must prove rotten. Arguments they have none: “The Pope says it,” “The Church says it,” are their only authority, disregarding all the evidences which the Holy Spirit has stamped upon his own word. In fact, we find in popish books many proofs that the pope claims to decide on theological matters before the Scriptures themselves; and, in spite of the clearest evidence, we are told that the church, as it is called, is the parent of the Scriptures: and yet they are afraid of what they thus claim for their own offspring.

for ray upon ray will break forth to confound and scatter their darkness, though they use every effort to disguise the truth. We cannot allow space to show the various mistranslations to which the papists have resorted. To make something of a fair show, they have circulated Bibles of their own, and yet they would rather that even these should not find circulation. The following are instances of their perversions, the intentions of which are obvious: Gen. iii. 15, "*He* shall bruise thy head," is rendered *she* in the vulgar version, to the violation of grammar and against the authority of the Septuagint and other versions.—Heb. xi. 21, "Jacob worshipped, leaning upon the top of his staff;" their new Bible has it, "Jacob worshipped the top of his staff."—Eph. v. 32, "This is a great mystery"—marriage is intended—which is rendered, "This is a great *sacrament*."—Luke i. 28, "Hail, thou that art highly favoured;" their authentic copy has it, "Hail, thou that art *full of grace*."

But, to guard against the free circulation of the Bible in any form or shape, in the fourth rule of the Index of Prohibited Books, it is thus decreed: "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of man will cause more evil than

good to arise from it ; it is on this point referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented and not injured by it ; and this permission they must have in writing. But if any one shall have the presumption to read or possess it, without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers who shall sell or otherwise dispose of Bibles in the vulgar tongue to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use, and shall be subjected to such other penalties as the bishop shall judge proper. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

So late as in the year 1824, pope Leo XII. in a circular letter, urges all in authority in the Church to resist the circulation of the Scriptures by the Bible Society, and to turn away their flocks from what he profanely calls "those deadly pastures." "Origen used to say, 'The reading of the Scriptures is the torment

of the devil ;' may we not add of the pope too, why else is he so much afraid of it ?" * At this present time, the seizure of Bibles in Tuscany, and the treatment of Captain Pakenham, for aiming to circulate an Italian edition, show too plainly that Popery, as in the darkest ages, cannot bear the light of life. "Rome is not altered in one iota. Her infallibility ties her to her expressed and imprimated principles. Her power indeed may be weaker than it formerly was, but her spirit is the same—still strong to persecute, if not to exterminate. Yea, scenes that are continually passing before our eyes show that the nature of her creed, on which she prides herself, is still unchanged and unchangeable. I will not refer to her doings amongst continental nations, or even to those that have been rife on Irish soil. I would simply refer to one of her acts in this our own town—which is of so recent a date as not to have been forgotten—when one of her own priests took the Word of the living God, and cast it into the fire until the whole was consumed !" †

* B. Bennett. † Barrett's Sermon at St. Mary's Church, Birmingham, Nov. 3, 1850.

Absolution.

“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”—JOHN XX. 23.

“Who can forgive sins but God only?”—MARK II. 7.

MAN is a guilty creature before God. Hence, from the time when Adam hid himself among the trees of the garden to the present moment, he has been asking the anxious question, “Where-with shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?” Hence the numerous and horrid sacrifices of the heathen world. Christianity admits of no such rites, but proclaims pardon to all those who truly repent, and unfeignedly believe the holy gospel. It simply echoes to the broken and penitent the gracious words uttered by the penitent woman—“Neither do I thee: go, and sin no more.” “Believe in the Lord Jesus Christ, and thou shalt be

This universal anxiety of man is taken advantage of by the subtle church, always on the look out to turn everything into money. Pilgrimages, penances, fastings, fines, and other inventions, are recommended and adopted, all to one end, to make souls subservient, not to the Saviour, but to the church; and an authority is claimed which binds the weak, and encourages the licentious and wicked, who flee to the priest for absolution. This is deemed of so much importance that it is made one of the seven sacraments of the Church of Rome. Now the claims of the pope are here most daring. Witness the awful confessions as drawn up by the Jesuits, and forced upon the converts to Popery in Hungary, at the time of their public renunciation of the Protestant faith: "We confess and believe that the pope of Rome is the representative of Christ, and has full power to forgive and retain sin arbitrarily, and to cast into hell, and to excommunicate whomsoever he pleases."*

It does not come within our plan to give the numerous proofs of the audacious and profane claims of Popery on this point; but the reader will be contented with the following additional specimen from the impious bull of Martin V.,

* See authority in O'Donoghue's *History of the Church and Court of Rome*, vol. ii. p. 265, enlarged edition.

dissolving the Council of Constance, A.D. 1418 :
“ By the authority of Almighty God, and of the blessed apostles St. Peter and St. Paul, and by our own authority, we grant to all the members of the Council plenary absolution of all their sins in their lives, so that every one of them, within two months after the notification of this privilege has come to his knowledge, may enjoy the benefit of the said absolution in form. We also grant them the said privilege in the moment of death ; and we extend it to the domestics as well as to the masters, on condition that, from the day of notification, both the one and the other fast every Friday, during a whole year, for the absolution granted to them while alive ; and another year for their absolution in the moment of death, unless there be some lawful impediment ; in which case they shall do other works of piety. And after the second year, they shall be obliged to fast on Fridays during life, or to do some other acts of piety, on any day incurring the displeasure of Almighty God. And by the blessed apostles St. Peter and St. Paul, we declare that, according to Popery, it is not the sincere penitent, but the priest, who is as binding as though God himself ; and that he does not simply proclaim pardon in the name of mercy, a minister of Christ, but

office of a judge, pronouncing sentence by his own authority, and not sparing him who revolts at such authority, for he by no means clears the guilty. There is, however, one delusive comfort which the papist has—for, at a trifling cost, he can purchase forgiveness even for the greatest offences! Guilty man! there is a way of pardon, but not such a way as this; not the pardon of a man, even of the pope himself, but the pardon of the God-man, Christ Jesus, “in whom we have redemption through his blood, even the forgiveness of sins according to the riches of his grace.”

The texts referred to by the papists afford no countenance to their impudent assumption of Divine rights. If carefully looked at in their connexion, it will be seen that a declarative power was given to the apostles, under the guidance of the Holy Spirit, and not of their own arbitrary and interested caprice, to arrange certain difficulties which would occur in the early establishment of Christianity, and which did occur on the subject of eating certain food and performing certain rites. This authority went no further than the apostles, and was no longer needed after the infancy of the church. Poor penitent! flee to the God of grace for mercy through Christ only, who, in his word, declares that “HE will abundantly pardon.”

Confession.

"Confess your faults one to another."—JAMES v. 16.

"He that covereth his sins shall not prosper : but whoso confesseth and forsaketh them shall have mercy."—PROV. xxviii. 13.

"I said, I will confess my transgressions unto the Lord ; and thou forgavest the iniquity of my sin."—PSA. xxxii. 5.

"If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 JOHN i. 8, 9.

"With the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation."—ROM. x. 10.

CONFESSION is the natural expression of the contrite spirit. "Against thee, thee only have I sinned, (says David,) and done this evil in thy sight." To such as in a penitent spirit confess to God, looking for mercy in his own appointed way, most of the above passages bear a favourable aspect. But *auricular confession*, as practised in the popish church, is not known in the Scripture. The passages on which the papists re-

are wrested completely from their meaning. Confession made with the mouth to salvation is evidently a bold avowal of the truth; hence came the name of confessors. The scripture on which the papists especially rest the claim of confession says nothing about confessing to a priest, but offending Christians are to confess their faults "one to another:" and, at all events, whoever confesses, the confession is to be mutual. But the priest confesses no faults, and learns all he can about those of his deluded victims, which he turns to good advantage for himself.

The object of confession is to keep the votary of superstition under the tyranny of the priest; and, besides, it is a grand means of getting at the secrets of all families, and another means of bringing grist to the mill. The iniquities of confession have been laid open by Hogan and others, and will hardly bear putting to press. Wives are corrupted, young girls are corrupted, questions of the most depraved kind are whispered in their ears. *Auricular confession* is a sink of the vilest filth, in which the abominable priests often love to wallow.* Here, by the pure light of Scripture, we see that confession is to

* See "Familiar Instruction in the Faith and Morality of the Roman Catholic Church, from the most approved Catholic writers."

be made to God only, and that he that confesseth and forsaketh his sins shall find mercy.

Roman Catholics justify their filthy books on the grounds that Protestants put language quite as bad before their youth in the Scriptures. This is a shameful infidel objection; but it comes with a good grace from those who hate the light of Scripture. The Scriptures state nothing but historical facts, or give warnings in general against sin; and, in both cases, language is commonly used of the most delicate kind, and where it is not so the fault is often in the translators. Besides, Protestants do not set before the mind a mass of polluting suggestions, and command that a man, under the shape of a priest, shall shut himself up with a female, and riot in his vile ribaldry at pleasure.* This is not attending to the command, "Abstain from all appearance of evil." The mind that would wallow in sin over any page of the Bible, if not seared as with a hot iron, may hear a voice speaking loud as thunder, "Far hence, ye profane: every word of God is pure!"

* See "The Daily Companion, with a complete preparation for the Sacraments, and other useful Additions." A part of the book, called "Devotions for Confession," abounds in most polluting questions, which young ladies are to make their private study!

The Eucharist—Transubstantiation.

“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it : for this is my blood of the new testament, which is shed for many for the remission of sins.”—MATT. xxvi. 26—28.

“For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread : and when he had given thanks, he brake it, and said, Take, eat ; this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.”—1 COR. xi. 23—28.

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which

we break, is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread.”—1 COR. x. 16, 17.

“For the bread of God is he which cometh down from heaven, and giveth life unto the world.”—JOHN vi. 33.

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”—JOHN vi. 35.

“I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.”—JOHN vi. 48—58.

THE Lord's supper was established as a *commemorative* ordinance. "This do ye, in remembrance of me." Now all that is connected with it must be understood spiritually, and not literally. This blunder the Jews committed when Christ treated of himself as the bread of life. It may be said that they asked a very reasonable question, when they said, "How can this man give us his flesh to eat?" but it was very foolish that such a question should be asked at all. In the elements of the Lord's supper the papist magnifies the power of the priest—the constant aim of Popery; and asserts—wresting the Scriptures—that Christ converted the bread and wine into his own body, and that the priests have the same power transmitted to them. All this is gratuitous. The Scripture gives not the least countenance to the notion, which is grossly opposed to reason and common sense. Look at the text, and the idiomatical style of speaking in Scripture. Christ says, speaking of the bread, "This is my body broken for you;" and of the wine, "This is my blood of the new testament." How blinded must be the minds of those who really suppose that the elements of the Eucharist were literally the body and blood of Christ! A little study of their sealed Scriptures would *teach* them a better interpretation. In the

figurative language of Scripture such strong expressions are used, and common sense and prayer will easily explain them. Christ says, "I am the *door*—I am the *vine*." Was Christ, then, literally a *door*? or literally a *vine*? In like manner he says, "This is my body." It was obvious that could not be—the disciples could not so understand it; for his body was before them distributing the elements, and if they were converted by transubstantiation into Christ's body, then he had two bodies!

It is well known that the Hebrews and Greeks used *it is* for *it signifies*: thus Gen. xli., "The seven kine *are* seven years." Were they so? No; but they represented, or signified, the seven years. So in Dan. vii. 24, "The ten horns *are* ten kings;" that is, signify ten kings. The literal interpretation of the passages quoted from John is horrible, and would make Christians, in some sense, to resemble cannibals. Indeed, this is so glaring an interpretation that it has been common among the popish authorities to interpret it in a *spiritual* sense. Innocent III. says that "our Lord here speaks of spiritual manducation. His body is eaten spiritually—that is, in faith." Pius II. says "the Son of God treats there not of sacramental, but of spiritual drinking." The communion was not then instituted; and how,

therefore, could they eat and drink Jesus, but by faith? Those who believed in him were the persons who ate his flesh and drank his blood, for faith is the only means of such participation. Jesus on this occasion spoke in figurative language. Why do they not so interpret the words of our Lord, "Take, eat; this is my body?"

The passage in 1 Cor. x. 16 clearly shows that in mutilating the Eucharist the papists lose all its spirit and design. Where is their authority for withholding the cup from the laity, or for breaking a wafer instead of displaying the full emblem of Christian union and communion in partaking in common of the one bread, as they all are one body? "*Is it not the communion of the blood of Christ?*" Is it not the emblem by which the blood of Christ is exhibited, and the means by which our union through that blood is exhibited? Is it not the means by which we express our attachment to him as Christians; showing our union to him and to each other, and showing that we partake in common of the benefits of his blood? The main idea is, that by partaking of this cup they showed that they were united to him and to each other, and that they should regard themselves as set apart to him. We have communion with one when we partake together; when

all have an equal right, and all share alike; when the same benefits, or the same obligations, are extended to all. And the sense here is, that Christians partake alike in the benefits of the blood of Christ; they share the same blessings; and they express this together and in common, when they partake of the communion. It shows, since we all partake of it, that we share alike in the benefits which are imparted by means of the broken body of the Redeemer."* See **MASS.**

* Barnes, *in loco*.

number of members; and the apostle advises them to forgive, and so also would he in the sight of Christ. The next passage advises "the putting away" of a wicked person, holding no fellowship or communion with him; but here is no consignment of the soul and body to everlasting damnation. The case of the Samaritans, whom the disciples in their false zeal would have destroyed, strongly rebukes the spirit of cursing. "The Samaritans were really schismatics and heretics, and they openly rejected Christ himself." Yet our Lord's answer shows the milder spirit to be cherished under Christianity. The last precept is decidedly to the purpose—even when persecuted, we are not to curse. How different from the haughty, vindictive pontiff and his myrmidons is the spirit displayed by our Lord, when he cried, "Father, forgive them; for they know not what they do."

Extreme Unction.

“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”—JAMES v. 14, 15.

EXTREME UNCTION is in the list of the popish sacraments. It is so called as being a last anointing with oil, administered to dying persons; and, according to the council of Trent, it is “to impart grace to the soul, and wash out the remainder of sin.” Thus the priest retains his hold of his victim till the last moment of the last hour; and the poor soul, deluded with false hopes, goes blindfold into eternity. Oil was commonly used for medicinal purposes, as it still is, in the east. The primitive Christians observed this custom as an act of charity, using the intended remedy with the exercise of faith and prayer. And the apostles, having miraculous powers peculiar to themselves, “anointed with oil many that were sick, and healed them,” Mark vi. 13.

Extreme unction has its foundation in superstition, and in the immense power it gives to the priesthood. It receives no countenance from the passage in James, and is altogether a popish fiction and delusion, and in diametrical opposition to the language in the text. In the one case the administration of the oil was for the purpose of healing the sick, in the other case there is no such intention; and any probability of the sick person being restored would be an impediment to its administration. In the one case the unctuous application was to restore the body, but the papists use it for the safety of the soul. In the one case a miraculous cure was the result, but in the popish case it is just the contrary. The papists, too, administer the consecrated wafer, and the delusion is complete.

Image Worship.

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God.”—EXOD. xx. 4, 5.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.”—JOHN iv. 24.

HERE is one of the commands of God expressed in the most decided language. It as much applies to image worship under the form of Christianity, as to image worship among the heathen. The subtle papists say that they are not such fools as to worship stocks and stones, and that when they pay them any reverence it is only such as they would give to a picture, image, or remembrancer of an endeared friend, and that they are of great utility in keeping the affections alive, and aiding in worship. But God is a Spirit. What real likeness can we make of a Spirit—of God himself, “whom no man hath seen at any time,” nor can see? How can a gross, senseless object truly represent a spiritual thing or being?

The papists are so conscious that the holy commandments of God destroy the foundation of image worship, that, in many editions of their Scriptures they have dared to take away the command that so solemnly condemns the practice; and, lest the fraud should be detected, the tenth commandment has been divided into two. Let the light of the second commandment shine in the dwelling, and more especially in the heart, and away goes image worship.

Indulgences.

THE shameful traffic of the pope and his priests in these articles occasioned the glorious Reformation, being firmly and indignantly resisted by the immortal Luther. Indulgences first arose out of commutations for penances. Leo X., being in great want of money, had recourse to indulgences to replenish his coffers. He employed a most wicked but clever man, a Dominican friar, to be his agent in selling them; and he publicly did so from town to town. The credulous people believed his impudent declarations, and his "indulgence bank" soon became rich. These were some of his harangues: "Come, and I will give you letters furnished with the seal by which the sins, even those you may have a mind to commit hereafter, shall be all forgiven you.—I would not exchange my privileges for those of St. Peter in heaven; for I have saved more souls by my indulgences than the apostle by his discourses.—Indulgences not only save the living, but they save the dead too.—Priest! noble! merchant! woman! young girl! young man! hearken to your parents and your friends who

are dead, and who cry to you from the bottom of the abyss: 'We are enduring tortures! A small alms would deliver us: you can give it, and you will not!' The very instant the piece of money chinks at the bottom of the strong box, the soul is delivered out of purgatory, and flies up to heaven."

These indulgences were purchased by persons of all ranks, from the throne to the dunghill, and scales of prices were set upon them accordingly. Penalties of the worst crimes were also commuted by them at various prices.* These wicked indulgences are still practised. At an approaching jubilee, the worshippers at the Lambeth popish cathedral are promised great benefits from them. The Scripture has not one word to justify the horrible traffic, but Pope Pius has said—and who dare dispute what he has said?—"The power of indulgence is left by Christ to his Church, and the use thereof is most wholesome for Christ's people."

* D'Aubigné.

Infallibility.

“When he, the Spirit of truth, is come, he will guide you into all truth.”—JOHN xvi. 13.

“God is not a man, that he should lie; neither the son of man, that he should repent.”—NUMB. xxiii. 19.

THE latter passage at once shows that infallibility belongs not to man; man may lie either accidentally or designedly, but God is truth itself. Man often utters and does what he afterwards regrets. With God there is no variableness, nor the least shadow of turning. “Hath he said, and shall he not do it; or hath he spoken, and shall he not make it good?” Nor is there any patent for any human being to claim infallibility. Peter was not infallible when he denied his Lord, and when he cursed and swore, nor when Paul withstood him to the face: so that no pope can become infallible from Peter. Yet this extravagant doctrine is held by the real papist. The Jesuits have taught that the vicar of Christ and the successors of St. Peter—the Roman pontiffs—can neither teach heresy nor propose errors to others: and

hereupon an absolute submission to the pope's decisions is demanded on pain of damnation. And the great champion of Popery, Bellarmine, pronounced that "if the Pope should command vice, or prohibit virtue, the Church is obliged to believe vice to be good, and virtue to be evil." Again, "all the sanctions of the apostolic see are so to be understood as if confirmed by the voice of St. Peter himself;" and, further, "whatsoever the Church doth determine, whatsoever it doth appoint, is perpetually and irrevocably to be observed by all men." "Christ, they say, has bestowed on the pope, who is Peter's successor, the very same infallible spirit that he had: and, therefore, the pope's decretory letters are to be received as if they were the words of St. Peter, and to be accounted as authentic as the very Bible itself." * Common sense must despise this trash. Scripture has not a word for its support. God alone is infallible. Christ is emphatically the truth. "God is light, and in him is no darkness at all." Besides, the popes in general have been a set of vile men, and of the worst characters. The popes have often contradicted themselves, and reversed their opinions. Several popes have excommunicated and anathematized each other. The suc-

* Benjamin Bennett.

cessive popes differ in opinion from each other. Pope Honorius was condemned as a heretic after his death, A. D. 680. Where is the infallibility here? * “Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world,” 1 John iv. 1. The first passage quoted in this section is supposed to support the pope’s infallibility; there are several others obviously forced into his service. Who does not see that the pope is not here addressed? And if Peter was, so were the other disciples; and the same truth is applicable to all the genuine disciples of Christ. “Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” If nothing else would do it, the audacious claim of infallibility is sufficient to brand the pope as an impostor.

* Rogers’s Antipopopriestian.

Marriage.

“Marriage is honourable in all.”—HEB. xiii. 4.

“Forbidding to marry.”—1 TIM. iv. 3.

THIS subject has been mentioned in a previous article, but merits some distinct notice. “Forbidding to marry” is one of the interdicts of the man of sin, and the professed celibacy of the Romish clergy has been prolific of hypocrisy, impurity, and even murder. But Christ and his apostles have honoured the union. The Romish church exalts marriage into a sacrament, and yet forbids it to a large mass of its community. “There was a marriage at Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage.” There Christ wrought his first miracle, by turning the water into wine. The apostle dignifies and sanctifies marriage by making it an emblem of the hallowed union between Christ and his church; and we cannot go higher than “the marriage supper of the Lamb.” St. Peter himself had a wife; how comes it, then, that Peter’s *example is not followed*, nay, that it is virtually

censured? Are the popish chief and priests more immaculate than their first assumed head? And the apostle Paul said that he had power to take a wife with him in his journeys, like the other apostles; and in laying down the duties of a Christian bishop, he says that he should be the husband of one wife, and he further says, in the above passage, that marriage is honourable in *all*. He does not except the clergy.*

* See a valuable penny tract, entitled, "A few plain Words about Popery and the Pope," of which 25,000 have been sold.

MESS.

“Without shedding of blood is no remission.”—**HEB. ix. 22.**

“The law can never with those sacrifices which they offer year by year continually make the comers thereunto perfect.”—**HEB. x. 1.**

“Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.”—**HEB. vii. 27.**

“Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.”—**HEB. ix. 25, 26.**

“By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.”—**HEB. x. 10.**

“And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.”—**HEB. x. 11, 12.**

“For by one offering he hath perfected for ever *them* that are sanctified.”—**HEB. x. 14.**

THE ceremonial of the Lord's supper, as practised in the popish church, is called *mass*. After various imposing displays and ceremonies, the priest, having performed the miracle of transubstantiation, looking upwards, uses these words: "Take, O holy Trinity, this oblation, which I, unworthy sinner, offer in honour of thee, of the blessed Virgin Mary, and of all the saints, for the salvation of the living, and for the rest and quiet of all the faithful that are dead." Then setting down the chalice he says, "Let this sacrifice be acceptable to Almighty God."

The doctrine of the mass being a proper sacrifice for sin is tremendously enforced by the council of Trent, which says, "Whoever shall affirm that a true and proper sacrifice is not offered to God in the mass—let him be accursed." By this repeated ceremony of the popish church the perpetual efficacy of Christ's sacrifice is absolutely scouted, the efficacy of the precious blood of Christ to cleanse from all sin is denied, and the declaration of the Scriptures respecting an abolished priesthood and sacrifices is daringly denied. The sinner, burdened with a load of guilt, takes day by day the consecrated wafer; but his guilt still remains, and he has yet to learn that there is an all-sufficient Saviour, and that he hath "made peace for us by the blood of his cross." "He

is the propitiation for our sins." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

There is a remarkable fact that must not here be passed over, that when the Trentine council were attempting to collect passages of Scripture, on which to found the dogma of the mass, one of themselves, who at the same time avowed his firm belief in the sacrifice of the mass, scouted the idea of its being supported by Scripture, and maintained that the proof could be alone taken from apostolical tradition.*

* Cramp.

Miracles—Relics.

And Moses took the bones of Joseph with him ; for he had straitly sworn the children of Israel, saying, God will surely visit you ; and ye shall carry up my bones away hence with you.—EXOD. xiii. 19.

THE claims of miracles in the popish church seem rather to be founded on the impudent presumption that the powers bestowed upon the inspired apostles are continued in the church of Rome, than on any passage of holy writ. But the miracles recorded in Scripture were quite of a different character from the absurd pretensions made by Popery. Those wrought by Moses and Elijah were necessary to mark their new and Divine commissions : the one as the legislator of Israel, and the other as the forerunner of the prophets. When these miracles had served their purposes they ceased. And it was so with our Lord, who appealed to his miracles in testimony of his being the Messiah. The same was also the case with the apostles. All these miracles were worthy of the name, and were marked with the finger of God. There was a solemn grandeur about them ; and if sometimes they were productive of judgments, they showed how dangerous it is to trifle with God. Or if they displayed

much mercy, they were indicative of the spirit of the founder of Christianity, who was mercy itself. The Scripture miracles were openly displayed; but of popish miracles it cannot be said, "These things were not done in a corner." Besides which, many of the pretended miracles are most absurd, and worse than heathen fables. The trickery in liquifying the blood of St. Januarius, and the moving and weeping eyes of the Virgin and Child, have been more than once detected. Nor have these ridiculous stories ceased. The notorious lying wonder of the bleeding girl in Italy, marked with the wounds of Christ, has been attested by a superstitious English nobleman. At this moment the clergy of France are causing the sale of the following article, printed on ornamented paper, at the doors of all churches :

"YOUNG RENDAUD, struck with paralysis of the optic nerve, was going on the morning of the 14th of April, to undergo at the hospital a long and energetic medical course of treatment—the last hope of impotent science. The *novena* to the Holy Heart, that he had just concluded without success, did not shake his belief; before quitting the seminary he begged to receive his Saviour, and at the very moment the Holy Ghost touched his lips, he recovered miraculously his sight."*

Can we wonder if there are those that still

* *Christian Times*, Dec. 7, 1850.

believe that St. Denis carried his head under his arm two miles after it was cut off, and marched with it from Montmartre to St. Denis?

Relics are closely connected with miracles. These abound all over the popish world; and fanatical pilgrims have added greatly to the coffers of the priests by visiting the precious shrines where many of these relics are deposited. Bones, teeth, nails, hair, the Virgin's milk, Christ's pocket-handkerchief, and some of his blood, have, with multitudes of others, been treasured up. Pieces of the true cross know no end. And to all these created objects "the honour due to God only is formally, expressly, and professedly paid in the Roman communion." The popish saints share largely in these honours; as St. Lawrence's breeches, and the head of St. Pancrase, from which blood streamed forth during three days when the church of the Lateran was burnt. There are said to be no less than eleven thousand of these relics in the Escorial only!

The passage quoted at the head of this article simply states that Joseph, in the faith of his fathers, looked for a place in the promised land, and required that when his people departed to take possession of it, they should safely guard and convey his bones to the desired spot. No worship was paid to his remains.

Persecution.

“Compel them to come in, that my house may be filled.”—LUKE xiv. 23.

“When the time was come that he [Jesus] should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them.”—LUKE ix. 51—56.

“For they have shed the blood of saints and prophets, and thou hast given them blood to drink.”—REV. xvi. 6.

“Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.”—LUKE xii. 4, 5.

THE history of the church of Rome is a history of persecution. It is truly a bloody religion. It is in every respect the reverse of "the wisdom which is from above," which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." There is no need of dwelling on particulars, because every page of ecclesiastical history is written in letters of blood. The inquisition; the massacres of Paris and Ireland, and in the valleys of the Vaudois; the martyrdom of some of the most illustrious Reformers, and especially in England under Mary, are facts which admit of neither apology nor shuffling. Modern times have also seen the spirit and the encroachments of Popery. Witness the butchering in the south of France, and the treatment of the queen Pomare and her subjects in the South Seas. Persecution is not asleep on the continent, but is stealthily at work; and even in France the dark spirit of Popery is reviving, and the fierce tiger at times shows his teeth. The killing of heretics has long been considered as no murder. Every Protestant is excommunicated, and every excommunicated person is a heretic. No less than sixty thousand persons fell in the massacre of Paris; and in the course of fifty years, by slow process, it is computed that no less than three hundred,

thousand were murdered! The total number of martyrs that have perished by Popery are said to amount to fifty millions!*

The first passage gives no countenance to the violence of those who would compel another to embrace their faith with a goad at the back, or a sword over the head. It is evident, from the connexion, that it means nothing more than earnest persuasion, and differs from that doctrine which teaches that in killing heretics we do God service. The subsequent passages rebuke this spirit, and show the Divine wrath on the superstitious murderer.

* Tayler: Character and Crimes of Popery.

Peter's pence.

“ For from the least of them even unto the greatest of them every one is given to covetousness ; and from the prophet even unto the priest every one dealeth falsely.”—JER. vi. 13.

“ But Peter said unto him [Simon Magus], Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.”—ACTS viii. 20.

“ I did not burden you.—Did I make a gain of you by any of them whom I sent unto you ?”—2 COR. xii. 16, 17.

IN the first text is a counterpart of the popish chief and his satellites ; in the second, a dreadful rebuke to those who traffic in spiritual things ; and in the third, a fine apostolic contrast to the pope's custom. St. Peter's so-called successor is one of the shrewdest financiers in the world. William Pitt was nothing to him ; he taxed everything in this world within his reach, but the Pope taxes not only things in this world, but in the world to come. Popery is a system of money getting, and contrivance is heaped on contrivance to fill the coffers of the church. But the scraping and grasping of the money is not the greatest evil ;

for it deceives millions of souls, and its votaries are credulous enough to believe that every benefit for this life and the next may be obtained for money. Nor will they part with such benefits as they can professedly grant without the cash: hence the now familiar adage, "No penny, no paternoster!"

In most Roman Catholic countries they have benefit clubs, to which they subscribe weekly; and a member on his death is entitled to a mass to get his soul out of purgatory, provided his subscriptions be duly paid up. The seventh rule of the Dublin Purgatory Club runs thus:—"Every subscriber shall be entitled, without distinction, to the benefit of one mass each, provided that such member or subscriber shall be six months a subscriber to the institution, and be clear of all dues at the time of departure!"* It is also proposed to receive subscriptions for relieving the distressed poor—these to be paid in advance—when they will be faithfully registered, and transmitted from the books of the society to the books of eternal life! "There will also be some masses immediately celebrated, *according to the subscriptions!*"

The sale of the pope's indulgences has also been most beneficial in the money way; and the

* See the tract entitled, "A Few Plain Words."

invention of the Jubilees, now regularly continued, is a fine scheme to replenish the church's money stock. To enjoy "the grace of Jubilee," a scale of prices is made out according to the property of the individual. Men of rank, having £2,000 a year, were to pay £3 7s. 6d. to enjoy the grace of the Jubilee for their wives and children, and so on in a downward scale. Then there were absolutions; and the pardoning of sins was a great source of profit. Adultery and sacrilege could be pardoned for 9s.; perjury for 9s.; murdering a layman for 7s. 6d.; keeping a concubine, 10s. 6d.; and almost every other crime. Then there were licenses to eat flesh and white meat in Lent, 10s. 6d., etc.* No wonder that pope "Peter" has got rich. His church seems indeed to be built on a "rock," but it is a rock of California.

Before the Conquest, *Peter's pence* were levied as a sort of income-tax. It was paid during seven hundred years; in which time it produced upwards of five millions of money towards the support of the see of Rome: an enormous sum for those days. This levy was lost at the Reformation; but there are various manœuvres still to provide "Peter" with his "pence."

* See the Apostolic Chancery Tax-book.

Prayers for the Dead.

“Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.”—
JOB xix. 21.

*“Golden vials full of odours, which are the prayers of saints.”—*REV. v. 8.

THE Roman Catholics pray for the dead saints that they may be confirmed in their happiness; and for the sufferers in purgatory that their sufferings may be relieved. But they have no Scripture warrant for their practices. The first text here quoted is far-fetched, and has no relation to a sufferer in eternity. The souls in eternity are represented as exclaiming, “Misere-mini mei, miseremini mei, saltem vos amici mei!” Roman Catholics pretend that the Holy Spirit puts these plaintive words in the mouth of each tortured soul in purgatory, not knowing that they were uttered by a living man, while suffering under bodily afflictions. In the same manner Psa. cxxx., called the *De Profundis*, is ~~chan~~*t*ed over the dead, although it has no refer-

ence whatever to departed souls.* The Romish prayers for the dead are, however, among the happiest inventions of the priests to get money; and are believed in to such an extent that the priests have been accustomed to receive money—a crown for every mass—for the saying of about 50,000 masses every year at Loretto, and yet it is as sure that it is impossible for them to say above 10,000 in a year at that altar; so that all the rest who have given their money for that purpose must needs be frustrated of their intention, and choused of their money.† “The passage in Revelation makes nothing for praying to angels and saints departed; for these prayers were their own, and not others.”

• Godkin.

† Tayler.

Purgatory.

“These shall go away into everlasting punishment : but the righteous into life eternal.”—MATT. xxv. 46.

“There shall in no wise enter into it anything that defileth.”—REV. xxi. 27.

“*Every man’s work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as by fire.*”—1 Cor. iii. 13—15.

“*Whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*”—MATT. xii. 32.

“*Christ being put to death in the flesh, but quickened by the Spirit : by which also he went and preached unto the spirits in prison ; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved.*”—1 PET. iii. 18—20.

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.”—LUKE xvi. 19—23.

“To-day shalt thou be with me in paradise.”—LUKE xxiii. 43.

WE are taught, in the popish doctrine of purgatory, that “the souls of the faithful pass into a cleansing fire immediately after death.” Though the priest may have granted plenary absolution to the faithful in the dying hour, yet, “should the vestiges of sin cleave to him, even after death,” he is to believe that “he is still safe from hell, and has only to endure a certain amount of punishment in purgatory.” This punishment is described as for those “which depart this life in God’s grace, yet not without some lesser stains of guilt which retard them from entering heaven.” The place of punishment is a middle state; but the infallible church has not decided where it is, what it

is, or the exact nature of the punishment. However, this doctrine of purgatory, poured into the ears of ignorant and deluded souls, is made, like most other popish doctrines, a dexterous means of getting at the purse. Collections are made at funerals to pay for masses to deliver souls from purgatory; and the people are taught that they can help their suffering departed friends by paying the priest for these offices. The priests themselves seem ashamed of this imposition, and screen themselves as much as possible. When the writer was at Antwerp, it was expected that he should put something into a box, in return for the priest showing the Cathedral, but the priest would not even touch the money. He was asked what was done with it, and replied that it went to pay for masses for the poor; so that it came into the hands of the priests at last. Better have given it to the living poor, to feed the hungry and clothe the naked.

The first Scripture quotation here given is a most decided negative to the doctrine of purgatory. The Scripture speaks of no middle state. As the tree falls, so it lies; and if we are not prepared for heaven on this side the grave, we never can be prepared after. If nothing that defiles shall enter heaven, when and where are

souls purified? By God's grace here. If sins are pardoned, the blood of Jesus Christ cleanseth from all sin; and the song of the saints is not in praise of the virtues of purgatory, but "unto him who hath loved us, and washed us from our sins in his own blood." It is grace only that fits for glory. "Giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light;" and if He has made us meet, there is no need of purgatory. Hell is a place of punishment, and not of purification. Asbestos may be purified by fire, but souls never were. The quotation from 1 Cor. iii. alludes to a probatory, not a purgatory fire, and works and not persons are alluded to. Plain common sense teaches that this passage relates not to punishing in purgatory, as archbishop Secker remarks, but to trying the works of all men at the day of judgment; and, far from mentioning the doctrine of the church of Rome, gives them indeed an awful warning not to build on the foundation of Christianity hay and stubble, such useless trash as this, and many other of their doctrines, which that great day of the Lord will show to have no solidity in them. The reader will also observe the distinction between being saved by *fire*, and *as* by fire. The latter only implies difficulty.

No forgiveness "neither in this world, neither in the world to come," does not imply that forgiveness is ever granted in the world to come. The best Hebrew scholars know that this is a proverbial expression, and equivalent to "shall never at any future time be forgiven." So the Rabbins use it, and Mark expresses it, "is in danger of *eternal* damnation." The passage respecting "the spirits in prison" is made sufficiently plain with a little thought. Christ, by his Spirit and through his servant Noah, preached repentance and faith to the antediluvian world; but they despised the message and the messenger, and perished. Those spirits when the apostle wrote were *now* in prison; shut up in the prison of hell, doomed to eternal punishment. The parable of the rich man and Lazarus is indeed but a parable, and admits of some latitude; but it has a meaning, and a serious meaning. It implies a state of conscious existence after death. It indicates two states, one of misery and one of happiness, immediately after death. The facts clearly revealed are, that there are only two states of existence, those of the righteous and the wicked, and that as soon as they exchange worlds, each enter into their everlasting state.*

A few more passages are happily placed in

* See Dr. J. Fletcher.

juxta-position with the doctrines of the Romish church, by Godkin,* once a Roman Catholic, and shall conclude this article:—

Word of God: “None considering that the righteous is taken away from the evil to come. He shall enter into peace,” Isa. xvii. 1, 2.

Church of Rome: “The righteous is taken away to the fire of purgatory. He enters into torment.”

Word of God: “For me to live is Christ, and to die is gain. Having a desire to depart and to be with Christ, which is far better,” Phil. i. 21—23.

Church of Rome: “To be absent from the body is not to be present with the Lord, but to endure the agony of a temporary hell.”

Word of God: “Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them,” Rev. xiv. 13.

Church of Rome: “No; but their works go before them to earn heaven: and if not of sufficient value, instead of resting from their labours, they enter on a course of suffering to which nothing comparable has ever been inflicted in the present world.”

Word of God: “But I would not have you

* “Guide from the Church of Rome to the Church of Christ.”

to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope," 1 Thess. iv. 13.

Church of Rome : "Alas ! there is much cause for sorrow ; for if there be hope, it is hope deferred, which maketh the heart sick. And if believers are asleep in Christ, it is a sleep troubled with dreams full of agony and horror. There is room for sorrow and sympathy ; for, behold ! your departed friends are lifting up their eyes and hands in the midst of intolerable stench,* and smoke, and flames, most mournfully exclaiming, ' Have pity on us, have pity on us ; at least ye, our friends, have pity on us ! ' "

There is one more passage which may yet be added, and which, while it is wrested by the papists to suit their purposes, has sometimes been accommodated by Protestant ministers, applying it to the like subject though with a different conclusion. Matt. v. 25, 26 : " Agree with thine adversary quickly, whilst thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Barnes's comment on this

* See Life of St. Theresa.

is solid and evidently just, when the words are taken in their proper connexion: "This is still an illustration of the sixth commandment. To be in hostility, to go to law, to be litigious, is a violation always, on one side or the other, of the law requiring us to love our neighbour; and our Saviour regards it as a violation of the sixth commandment. While you are in the *way* with him, says he—that is, while you are *going* to the court, *before the trial has taken place*—it is your duty, if possible, to come to an agreement. It is wrong to carry the contention to a court of law. See 1 Cor. vi. 6, 7. The consequence of not being reconciled, he expresses in the language of courts. The adversary shall deliver thee to the judge, and he to the executioner, and he shall throw you into prison. He did not mean to say that this would be *literally* the way with God, but that *his* dealings with those that harboured these feelings, and would not be *reconciled* with their brethren, were represented by the punishment inflicted by human tribunals. That is, he would hold all such as violators of the sixth commandment, and would punish them accordingly." Scott's note shows the use which is made by way of accommodation, though he evidently admits the above interpretation:—
"Under this prudential counsel, a far more im-

portant instruction is couched. Our injurious conduct towards men, as well as our other sins, renders us liable to the wrath of God, who is our adversary at law. We are on the way to the judgment seat; our time may be short; a way of reconciliation is revealed; and we should avail ourselves of it immediately. If this be neglected, the cause will come to a trial, the sinner will be condemned by the Judge, delivered to the executioners of vengeance, and cast into the prison of hell: and, seeing that he can never make satisfaction to offended justice, or pay all his debt, (especially as new crimes will continually enhance the score,) so he must not expect to be enlarged any more for ever." Not a word in this passage or its connexion justifies the popish doctrine of purgatory. But they stretch a point to enlist it in their service, though the fathers have been divided on the subject. "The prison is said to be purgatory. But St. Augustine and St. Jerome were of a different opinion. These ancient saints, so highly renowned by the popish church, understood the prison to be hell, and the punishment everlasting. The learned and venerable Bede represents the word *until*, in this passage, as implying endless duration; and this *is clearly the import of the place.*"*

Saints—Worship of Saints.

“I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not : for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.”—REV. xxii. 8, 9.

IF an angel is not to be worshipped, a saint, which is inferior, is not to be so. “Worship God,” said the angel. “Worship the images—the Virgin Mary—the saints,” says the popish church. This innovation did not creep into the church till near the year 400, when it became triumphant. The pleas for invoking saints were, that their intercession was more perfect and powerful than ours—that they were honoured by the act, and that being in a sinful state it was more reverential to approach God through their medium than to go ourselves immediately to the throne of grace. It is sufficient to observe that Scripture gives no authority to this idolatry ; that in all the commands to pray to our Father *in heaven*, to pray without ceasing, and to co-

tinue instant in prayer, no such idolatry is once intimated; that Christians are to pray for each other, and even the apostle repeatedly asked for their supplications to God in his behalf: while the efficacious intercession, and advocacy of Jesus is enforced again and again. "Worship God." The deluded votaries of the papacy, who so often pray, "St. Peter, pray for us," need adopt the prayer of the disciples, "Lord, teach us how to pray."

Sins, Mortal and Venial.

“Sin is the transgression of the law.”—1 JOHN iii. 4.

“The thought of foolishness is sin.”—PROV. xxiv. 9.

“Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”—JAMES ii. 10.

“The wages of sin is death.”—ROM. vi. 23.

THE Douay catechism divides actual sin into mortal and venial. It defines *mortal sin* to be any great offence against the law of God; and is so called because it kills the soul, and robs it of the spiritual life of grace. *Venial sin* is a small and very *pardonable* offence against God or our neighbour. It is then asked, “How prove you that some sins are venial? Out of St. James iii. 2: ‘In many things we all offend.’” And so, because we are all perpetually giving offence, we are on that account to look for pardon, as they may not be the grosser sins! Surely this is egregious trifling with God and his word. The passages above quoted wear a different aspect, and prove sin of every kind to be “exceeding sinful.” The Roman Catholics, with their usual shuffling and dexterity of misrepresentation, add to the last quotation at the head of this section, “The wages of *mortal* sin is death.”

Supremacy.

“Thou art Peter ; and upon this rock I will build my church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth, shall be loosed in heaven.”—MATT. xvi. 18, 19.

“According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.”—1 COR. iii. 10, 11.

“Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation : he that believeth shall not make haste.”—ISA. xxviii. 16.

“Have ye not read this scripture ; The stone which the builders rejected is become the head of the corner.”—MARK xii. 10. See also Matt. xxi. 42 ; Luke xx. 17.

“Unto you therefore which believe he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of

offence, even to them which stumble at the word, being disobedient : whereunto also they were appointed.”—1 PET. ii. 7, 8.

“This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved.”—ACTS iv. 11, 12.

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord.”—EPH. ii. 20, 21.

“And he is the head of the body, the church : who is the beginning, the firstborn from the dead ; that in all things he might have the pre-eminence.”—COL. i. 18.

“For the husband is the head of the wife, even as Christ is the head of the church : and he is the Saviour of the body.”—EPH. v. 23.

“But, speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”—EPH. iv. 15.

“The working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ; and hath put all things under his feet, and gave him to be the head over all things to the church, ~~which~~


his body, the fulness of him that filleth all in all.”—**EPH. i. 19—23.**

“All power is given unto me in heaven and in earth.”—**MATT. xxviii. 18.**

“I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”—**REV. i. 18.**

THE pope's supremacy is the most daring assumption of power that ever was displayed. Successive popes have claimed it, the popish church admits it, and the council of Trent have made it a necessary article of faith, without which they say no man can be saved. Pope Boniface VIII. thus set forth his prerogative: “We affirm and decree that every human creature be subject to the pope of Rome, and that this is absolutely necessary to salvation.” So also Pius IV. in a bull on this article: “I acknowledge the holy catholic, apostolic Roman church to be the mother and mistress of all churches; and I promise and swear true obedience to the Roman pope, successor of blessed Peter, prince of the apostles, and vicar of Jesus Christ.” And at the coronation of the pope, when the triple crown is placed on his head, these words are used in Latin: “Receive this diadem adorned with three crowns, and know yourself to be the *Father* of princes and kings, Governor of the

world, and Vicar on earth of our Saviour Jesus Christ!" In the earlier Romish writers we read, that "the pope is God upon earth;" "that what the pope does, he does as God, not as man;" "that the pope holds not the place of a mere man, but that of a true God." It is needless to say that Scripture gives no countenance to such blasphemous assumptions:—"I am the Lord: that is my name: and my glory will I not give to another," Isa. xlii. 8.

The renowned text, "upon this rock will I build my church," is as flimsy a foundation for the pope's authority as could well be laid. Christ obtained a bold confession respecting himself from his disciples, of whom the forward Peter was the spokesman—"Thou art the Christ, the Son of the living God." In reply to that confession he says, "Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter"—his name, *Petros*, signifying a piece of rock—"and upon this rock—*this confession*—will I build my church." Some think Christ pointed with his finger to himself, "*this rock*," whom thou hast confessed—it amounts to the same,  the writer gives the preference to the former confession is the good confession

apostles and primitive Christians made, when "they confessed with their mouth the Lord Jesus"—and in such sincerity and under such enlightenment as that they were certainly saved. It has been observed by an able writer and critic, that the word Peter does not signify a rock, for not one instance can be adduced of its signifying anything but a stone, or movable piece of rock. It may be part of a foundation, or a building; but not the foundation or building itself. The demonstrative pronoun evidently cannot apply to Peter, but by a forced and unnatural construction. The passage becomes plain and natural, if we paraphrase it, "Thou art *called a stone*, and on *this rock*, the truth which thou hast confessed concerning myself, will I build my church."*

The idea of building the church of Christ upon Peter is most absurd. It would have been more consistent to have fixed upon Paul, a man of prodigious talent, labour, and courage. But Peter was a poor fisherman, an unlearned, ignorant, or private man, taught indeed by the Holy Spirit; but, as far as outward accomplishments went, much less fitted to take the lead in the church than the apostle Paul, though he was *employed to aid his counsels*. But was he

* Dr. Joseph Fletcher.

a rock?—the man who was among those who forsook his Master, and fled; who boasted, “though all men forsake thee, yet will not I;” who feared the frowns and scrutiny of a servant maid; who thrice denied his Master; and in the very passage from which the papist deduces his authority received the most severe rebuke from his injured Lord, when he gave him his charge, “Feed my lambs—feed my sheep.” Here is a bruised reed to serve for a foundation of the church! Besides, if Peter was to be head over his brethren, he would have assumed the authority of the pope; he would often have been referred to; but he is not singled out at all, and in all the passages quoted at the head of this section—CHRIST, and CHRIST ALONE, is exhibited as “the chief corner stone.” If read as here quoted, they are a comment on themselves. Such authority as the disciples had was delegated, and not absolute—a power which the popes have claimed. The authority for Peter reigning at Rome must here be disclaimed. It cannot be proved from correct ecclesiastical history, and much less from the standard of truth—THE HOLY BIBLE.

Tradition.

“Stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.”—
2 THESS. ii. 15.


“The tradition which he received from us.”—
2 THESS. iii. 6.

*“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”—*COL. ii. 8.

*“Holy men of God spake as they were moved by the Holy Ghost.”—*2 PET. i. 21.

THE Council of Trent pronounced traditions to be stamped with Divine authority, and even to be equal with the Bible. This afforded them a fine opportunity of asserting and maintaining anything they pleased; as they were not required to show any authority. But can anything be more absurd than tradition for a man to found his faith upon? Is there anything more uncertain? Even written works gradually become adulterated with many errors, unless sharply watched: and hence the Jews were so jealous of their Scriptures that they marked every *jot and tittle*, and counted the words and letters.

The New Testament Scriptures have always been subject to the closest scrutiny; and manuscripts having been multiplied and laid up in safe depositories, have been diligently examined and compared. But to trust to oral authority is to trust to a shadow; there is no substance in half that is recorded—no truth; it is a thing convenient to play with, and to mould to any form and shape. The history of our own nation, current among us for centuries, requires to be carefully sifted to reconcile contradictions and get at the truth. Why, even what happened a few days or hours ago, is often wrapped in mystery by a variety of stories concerning it. So when Sir Walter Raleigh was in the Tower, having one day heard a great noise under his window, he inquired into the cause. Having received an answer, he wished to know more from a second messenger, and found his report contradictory of the first; and finding his inquiries led to no satisfaction, he inferred the difficulty of any historian coming at the truth of history. It is the word of God only which, in more senses than one, “liveth and abideth for ever.”

It is justly objected against oral tradition that God has given us a part written, and why then is another part entrusted to mere memory? 

We could not depend on the accuracy or honesty of so many tongues as would hand down to us various traditions. Tradition is something delivered. The apostles received the gospel by Divine inspiration, and then delivered it to mankind. This was the tradition to which they called attention, and not vain and fanciful additions to, or substitutes for, the word of God. Scripture is complete. The early church scrutinized its claims, and now it stands upon record at the close of the inspired volume: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," Rev. xxii. 18, 19. This sentence will equally apply to the Revelation as a separate book of prophecy, or as a part of the great whole.

Unknown Tongue.

“Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.—If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue, pray that he may interpret.—In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.”
—1 Cor. xiv. 9, 11—13, 19.

“So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.”—NEH. viii. 8.

“SURELY,” as one observes, “the apostle Paul appears to have had a prophetic eye on the preposterous plan of the kirk of Rome, in condemning the use of an unknown tongue.” This custom, so contrary to common sense, and adapted to keep the people in a state of folly and ignorance, was not originally in either

Old or New Testament churches. See the above quotations from Scripture. "The gift of tongues by the Holy Ghost on the day of Pentecost, Acts ii., is a clear indication of the Divine will, that people shall be addressed in a language that they understand; and, therefore, is a clear condemnation of the papal scheme." Reason is against it, and tells us that the same purpose might be answered by the tinkling bell used in the popish worship. Scripture is against it, as expressed in the above quoted texts. The practice of the inspired New Testament writers condemns it, for when they circulated their Epistles it was not in Hebrew, but in Greek, the then current language of the civilized world. When the Roman conquest made Latin the general language, the prayers were not then in an unknown tongue. The innovation arose from the neglect of the papal church, and was found to be an admirable medium of serving the priesthood and keeping the people in ignorance. Instances have been known where priests themselves did not understand, and could hardly read their own services. "If the blind lead the blind, both must fall into the ditch."

Virgin Mary.

"Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women."—LUKE i. 28.

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."—ROM. i. 25.

"There is one God, and one Mediator between God and men, the man Christ Jesus."—1 TIM. ii. 5.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—HEB. iv. 16.

THE Mariolatry of the Church of Rome is notorious. The Virgin Mary is the alpha and omega of the popish religion. In every popish town the Virgin and Child catch the eye of the poor deluded votary continually, at every fountain, at the corner of every street, at every altar; and in the cathedral she is dressed in silks and satins, and bedizened in gold, silver, and precious stones; or, in the village churches, she is obliged to put up with common stuffs and trumpery tinsel. But a grand part of papal worship consists in addressing the Virgin both in public and in private. "The religion of Italy," says the Rev. M. H. Seymour, "ought to be called not the

religion of Jesus Christ, but the religion of the Virgin Mary!"

The Saviour is forgotten, except as her helpless *Bambino*, or under her influence and control, and then far less remembered than the adorable "Mother of God." What magnificent names are given to her, none of which are found in Scripture: Star of the World—Nursing Mother of God—Blessed Gate of Heaven—Queen of Angels—Mother of Divine Grace—the Help of Christians—the Refuge of Sinners, etc. In fact, in the Roman Catholic church, the Virgin Mary is represented as something more than a creature, as equal to God, and, as the chapter of the Virgin in the Rosary shows, entitled to Divine worship. One specimen of the adoration paid to the Virgin must here suffice; but those who know anything of Popery, know that it is multiplied continually. It is from a prayer by Pope Innocent, to which he annexed the indulgence of thirty days. "I humbly and devoutly beg, that with all the saints and elect of God, thou wouldest come and hasten to my direction and assistance, in all my difficulties and necessities, and in all my prayers."—"O Mary, the most sweet patron of the distressed, the most learned advocate of the guilty, *the only hope of those that despair, the ILLUSTRIOUS SAVIOUR OF SINNERS*—hear and assist

me, most benignant Mother of God and mercy." Where is this adoration to be found in the Scriptures? Why was it never paid to Mary while on earth? How was it Christ did not command it when on the cross? She was "highly favoured" as the mother of the Saviour—an act of grace of which many coveted the enjoyment—but who commanded all this worship? Never was grosser idolatry! "The gospels record very little about Mary; and when she is introduced, the little account made of her seems intended purposely to repress those feelings of veneration and idolatry of which she was afterwards so generally the object."

The texts at the head of this article ought to be duly weighed by all Roman Catholics. But they are not allowed to weigh them; the touchstone is forbidden or withheld. They would see that nothing in the New Testament countenances their leading idolatry. They would see themselves condemned as worshippers of the creature. They would be reminded that there is one Mediator, and one only, and to add more; they would reflect on the efficacy of his merits and his passion; and they would use the privilege of approaching the throne of mercy for themselves, pouring their prayers into the bosom of God and Saviour, where mercy is enthroned.

Works of Supererogation and Merit.

“Ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do.”—LUKE xvii. 10.

“Not that we are sufficient of ourselves to think anything, as of ourselves ; but our sufficiency is of God.”—2 COR. iii. 5.

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ; which he shed on us abundantly, through Jesus Christ our Saviour.”—TITUS iii. 5, 6.

It is evident from the first passage, that if we served God incessantly with all our hearts, souls, and strength, and kept every commandment without violation, we could merit nothing. The performance of our present duties does not cancel our failures in the past. Still we are unprofitable servants. It is this truth which occasions the perpetual enforcement of humility on the Christian, and obliges him to throw himself continually on the mercy of God in Christ.

These are the truths taught in Scripture. As for the doctrine of supererogation, it is most preposterous to suppose that a sinful man can, with all his infirmities, perform more than God justly claims, and make the Deity his debtor, that he may balance accounts with him, or that he can have any merits to spare to transfer to others.

The Doom of Popery.

“I saw a woman sit upon a scarlet-coloured beast. — And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication : and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration. And the angel said unto me—The woman which thou sawest is that great city, which reigneth over the kings of the earth.”—REV. xvii. 3—6, 18.

“Babylon the great is fallen, is fallen.”—REV. xviii. 2.

DEVOUT and learned students of the Scriptures have, for the last seven hundred years, understood this Babylon to be the prophetic name of *Rome*, and this chapter as predicting her awful *sentence*. There was but one city, at the time the *apostle* wrote, that ruled over the kings of the

earth—Rome. The overthrow of that great city is also set forth under the name of Babylon the Great, the habitation of devils, and the hold of every unclean and hateful bird. Their impenitence, after the judgments of God, is thus described: “And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which can neither see, nor hear, nor walk:—neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.”

“As the destruction of Rome is here compared with that of Tyre, (see Ezek. xxvii.,) we easily see how proper it was to describe the sins of Rome by figures taken from the sins of Tyre. The profit of trade created a commerce between that city, then the chief mart of the world, and all nations; so that Tyre spread her luxury and superstition far and wide with her trade. Rome, in like manner, corrupted distant and remote nations, by rewarding her votaries with considerable wealth, encouraging their ambition and luxury; and thus, like Tyre of old, she made her corruptions general and almost universal.”*

The local position of the Church of Rome—

* Lowman.

her gross corruptions—her trading with all nations in indulgences and the souls of men—and the very costume of “the whore,” whose insignia is scarlet, as seen in the robe and cap of the cardinal, are all sufficiently pointed out to guide us through this prophecy. “The fearful denunciations of Divine wrath which shall at length overtake ‘the false prophet,’ are to be met with throughout the prophetical parts of Scripture. The period of the destruction of the papacy is also stated. In many passages of Scripture, a time, times, and half a time, that is, three years and a half, are given. If, then, we reckon a year for a day, according to the example given to us in Scripture, this will amount to 1,260 years. The commencement of this period is generally agreed to be the assumption of the title of Universal Bishop, by Gregory I., the father of popery, in 606. Hence the year 1866 will, according to this view, terminate the long reign of popish tyranny, and the depression of the true church of God.” Fleming,* who has so remarkably predicted the events of 1848, still allows the pope to linger, but predicts his utter ruin. It is a question whether his temporal power be *not so shaken* that it will never be fully *recovered*. *France may make Rome share the fate*

See “Rise and Fall of the Papacy.”

of Algeria, subject to the checks of neighbouring continental powers ; or enlightened Italians may once more scatter the works of darkness. “ The word of God has gone forth—‘ I will cast abominable filth upon thee !’ And nothing can prevent its accomplishment. He has done so in part, he will do so still further. The Most High will render the man of sin odious and execrable in the sight of the world as well as the church. All the wickedness of that hoary-headed sinner will be brought to light. All the fearful evils which Popery has inflicted upon mankind—all the good which it has obstructed, and the guilt which it has caused—the blasphemies and lies—the frauds and perjuries—the satanic craft and fiend-like policy—the fearful simony and haughty pride—the horrid licentiousness of its clergy—the blood-thirsty spirit which it breathes—and, lastly, the blood of the martyrs which it has slain,—all, all shall be revealed to the light of day ; and then, at length, will that man of sin and son of perdition stand forth to the view of the world, loaded with the crimes of twice six hundred years ! And men will recognise in him the most determined, and powerful, and successful foe of God which this earth has ever *produced* ; the most relentless, and subtle, and *treacherous* enemy of man that has ever

appeared below; and, lastly, the most perfect incarnation of human depravity which the records of the world contain."* We are not far from the time when the angel shall rend the earth with the glorious shout, "Babylon is fallen, is fallen!" Rome's harpers, pipers, and trumpeters shall be dumb; but the church of God shall shout, "Rejoice over her, thou heaven and ye holy apostles and prophets, for God hath avenged you on her," Rev. xviii. 20.

• Tayler.

Truth and Error.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”—GAL. v. 1.

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”—2 TIM. i. 13.

“Have no fellowship with the unfruitful works of darkness, but rather reprove them.”—EPH. v. 11.

“Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovèd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”—JOHN iii. 20, 21.

MANY besides Pilate have inquired, “What is truth?” The question may be answered, but not without labour. Truth has been said to lie in a well—draw deep, and labour shall not be in vain. “If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.” Truth is an abstract idea; we cannot

see truth—we cannot touch truth, as we can any bodily substance. Yet it lies at the foundation of the great fabric we must build for eternity, if we would build that fabric aright. Truth is a rock; set your foot on it, and it will be found to be firm. The floods and storms may descend furiously on thy faith, but truth shall be thy shield and buckler.

God is light, and Divine light is Divine truth. All truth is an emanation of Deity: hence truth must come from heaven. It is not deposited in convents nor conclaves. It is not committed to the safe-keeping of popes or cardinals, bishops or priests. The only mirror which reflects the perfections of Deity is the Bible; and as no "man hath seen God at any time," it is here only we can behold his perfections. Here "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of our God." Whoever aims to shut up the Bible against us, would hide God himself from us; for God is only known by his attributes, and the Bible alone reveals those attributes. In the memorable words of Locke, "It has God for its author salvation for its end, truth without mixture for *its matter*." Those attributes were incarnated *Christ*. He pointed to himself as the Trut

and a great object of his mission was to bear witness to the truth. He promised the Holy Spirit, the Comforter, to lead into all truth, John xvi. 13. He promised his disciples, "Ye shall know the truth, and the truth shall make you free," John viii. 32. He has promised the whole church, "All thy children shall be taught of the Lord; and great shall be the peace of thy children," Isa. liv. 13.

Now when Christ, the image of God, speaks of himself as the Truth, he tells us where we must search for him: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me," John v. 39. Then in shutting up the Bible we testify our contempt of Christ's command; we do dishonour to him, and damage to our own souls; we shut out the light, and walk in darkness. In this way error gets the ascendancy. We grope in the noon-day. We gain no clear news of the Divine Saviour. The purity of his righteous law, to which we ought to be subject, is obscured from our view. The majesty of truth is never seen. It has no influence on our inquiries—our hearts—our actions. Of the vast importance of truth we may judge from the constant *exhortations* to beware of a false philosophy, lest *any man* spoil us, and lead us astray from the

simplicity of gospel truth; from the cautions to take heed how we hear, and what we hear, and to beware of any mixture of leaven with the truth; from the awful warning that they all might be damned who believe not the truth, but take pleasure in unrighteousness; and from the satisfaction expressed in the sacred writings respecting those who adhere to the truth. "For I rejoiced greatly," says the apostle John, "when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." The grand test of truth is, that it always leads to Christ. Error is an *ignis fatuus* that leads us away from him; but truth, like the star of Bethlehem, always leads to Jesus. "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me."

But how is it that so few comparatively find truth—that such numbers go astray? Many, indeed, seem to have sought after it diligently, but not humbly, not prayerfully to the Father of light, from whom "cometh every good and perfect gift." They have wanted to square truth to **their own dimensions**: hence the learned philo-

sophers of the inquisitive Greeks got entangled in their own inventions, and made for themselves mazes which they could not thread. Men more ignorant than they have set up a confusion of standards, and cried, "Lo, here; and lo, there!" and swarms of ecclesiastical locusts, worse than the locusts of Joel, have darkened the atmosphere of the church. Knowing how much men are wrought upon by sensible objects, meretricious ornaments of every kind have been crowded together at a vast expense, and in all directions; and whatever could attract the volatile by splendour, or impose upon the superstitious, has been amply provided. Some like the ceremonies of the Romish church because the music is grand; some because the tawdry array of priests and puppets gratifies the vulgar eye; and others go where the fashionable crowds go: but all these gewgaws do but draw them from the truth; and, in fact, "the prince of this world hath darkened the minds of them that believe not." What light has shone upon the mind of the Catholic devotee? Let him ask his priest to guide him. He is as ignorant as himself. He probably never reads his Bible. He cannot teach truth, for he has never learned it. Every page of the Bible bears witness against him; hence he shuns it. How dearly has truth been

valued by those who have found it! For its sake, they have "loved not their lives unto the death." The valleys of Piedmont, the plains of Italy, and the cities of France, Spain, and England have been drenched with the blood of Protestants. Popish bigotry and cruelty have converted every spot where it could exercise sway into a perfect *aceldama*. "And I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes"—the emblem of purity and triumph—"were given to every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Here is the patience of the saints.

That a superstition so gross, and a tyranny so execrable, should have found such throngs of devotees seems astonishing; but it must be remembered that Popery has effected by racks and flames, what Mahomet did by the sword; and the truth or error of the systems cannot be judged of by the thousands crushed beneath the

terror of formidable armies or frightful inquisitions. Had Protestantism and the religion of the Bible been left to work uninterrupted and by fair play, Popery would have been environed in light where it is now in complete darkness. "The Church of Rome," says Saurin, "perpetually urges the suffrages of the multitude in its favour. But, if you affirm that a multitude form a probability in favour of any doctrine, it must be observed that this multitude have examined the doctrine which they profess, and profess only what they believe. But we must first object against that part of the multitude which the Church of Rome boasts of, which is composed of indolent members who continue in the profession of their ancestors by chance, as it were, and without knowing why. We must object next against an infinite number of ignorant people in that community, who actually know nothing about the matter. We must object against whole provinces and kingdoms, where it is hardly known that there is a Divine Book on which the faith of the church is founded. We must object against that army of ecclesiastics, who are not wiser than the common people on account of their being distinguished from them by a particular habit, and who waste their lives in eternal idleness, at least in exercises which

have no relation to an inquiry after truth. We must object, further, against all those zealous defenders of the church who are detained in it by the immense riches they possess there; who judge of the weight of an argument by the advantages which it procures them, and who actually reason thus: 'The church in which ministers are poor is a bad church; that which enriches them is a good church: but this church enriches its ministers, and that suffers them to be poor; the latter, therefore, is a bad church, and the former is the only good one.'* We must object, finally, against all those callous souls who hold the truth in unrighteousness, and who oppose it only in a party spirit. If you pursue this method, you must perceive that the multitude which alarmed you will be quickly diminished; and that this argument, so often repeated by the members of the church of Rome, doth not form even a probability in favour of that communion."

Popery has two faces. It can look like an angel of light, or frown like Apollyon, as may best serve its subtle purposes. In this country, it is now assuming all the wiles of the courtier. *Every one* is won by smiles and bribes; as it

* *Saurin here makes the comparison between the Popish and Protestant church of France.*

has power to go no further, so it needs not: it is wending its way like a smooth-flowing river. But we do not speak unadvisedly when we say that there is still the malignant, persecuting spirit lying dormant as a viper; let it but be warmed in the sunshine of prosperity and power, and Popery can then show another face. The timid or weak-minded are not coaxed out of their profession, but terrified and driven out. Saurin weeps over the Popish converts made in his days from Protestantism: "Ah! shame of the Reformation! ah, fatal memoir! just cause of perpetual grief! Rome! who insultest and gloriest over us, do not pretend to confound us with the sight of galleys filled by thee with Protestant slaves, whose miseries thou dost aggravate with reiterated blows, with galling chains, with pouring vinegar into their wounds! Do not pretend to confound us by showing us gloomy and filthy dungeons, inaccessible to every ray of light, the horror of which thou dost augment by leaving the bodies of the dead in those dens of the living! These horrid holes have been changed into delightful spots by the influences of that grace which God hath shed abroad in the hearts of the prisoners, and by the songs of triumph which they have incessantly sung to his glory. Do not pretend to confound us by showing us our

houses demolished, our families dispersed, our fugitive flocks driven to wander over the face of the whole world. These objects are our glory, and thine insults are our praise! Wouldst thou cover us with confusion, show us, show us the souls which thou hast taken from us. Reproach us not that thou hast extirpated heresy, but that thou hast caused us to renounce religion; not that thou hast made martyrs, but that THOU HAST MADE PROTESTANTS APOSTATES FROM THE TRUTH!"

THE END.

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